Lecture #1- Study of Quran

What is mean by Islamic studies?

Islamic studies is not only the name of studying Islam only, it is just more than that. You can realize its vastness by reading Quran that we need several different knowledge to read it correctly. Besides that, this subject includes many studies like, tafseer & usool-e-tafseer, hadith & usool-e-hadith, mustalah, nasikh wal mansookh, ilm-e-rijal, mukam wal mutashabeh, rajeh wal marjuh, fiqh, seerah, comparative religion, philosophy, ilm-e-kalam, balagha, etc.

In addition, Islam is not the name of individuality i.e. as long as I am praying salah, performing my haj, paying my zakah and every ritual that belongs to me and after that I think I have done my duty and the jannah is mine, absolutely wrong concept. Islam in its core definition is to seek benefits for other. That is why the whole building of rights and obligations and responsibilities is describes in Islam.

- **Understanding Islam in the light of Hadith-e-Jibrail**

It is narrated on the authority of Umar (may Allah be pleased with him), said: While we were one day sitting with the Messenger of Allah (peace be upon him), there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet (peace be upon him), rested his knee against his thighs, and said, "O Muhammad! Inform me about Islam." The Messenger of Allah (peace be upon him) said, "Islam is that you should testify that there is no deity except Allah and that Muhammad is His Messenger, that you should perform salah, pay the Zakah, fast during Ramadan, and perform Hajj to the House, if you are able to do so." The man said, "You have spoken truly." We were astonished at his questioning him (the Messenger) and telling him that he was right, but he went on to say, "Inform me about iman." He (the Messenger of Allah) answered, "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in qadar (fate), both in its good and in its evil aspects." He said, "You have spoken truly." Then he (the man) said, "Inform me about Ihsan." He (the Messenger of Allah) answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet (know that) He sees you." He said, "Inform me about the Hour." He (the Messenger of Allah) said, "About that, the one questioned knows no more than the questioner." So he said, "Well, inform me about the signs thereof." He said, "They are that the slave-girl will give birth to her mistress, that you will see the barefooted, naked, destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings." Thereupon the man went off. I waited a while, and then he (the Messenger of Allah) said, "O Umar, do you know who that questioner was?" I replied, "Allah and His Messenger know better." He said, "That was Jibril (the Angel Gabriel). He came to teach you your religion." (Muslim)

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Therefore, Islamic religion is the name of the combination of Believing and Practical principles, which includes obligations and duties and mutual rights of each other.

What is Predestination?

Qadar means decree, judgment, and ultimate destiny and to think how to sort things out. Literally, it means, "that Allah swt knows how things will be and when it will happen before initiate them.

Abdullah bin Amr said that I heard Prophet of Allah saying: Allah swt wrote the decrees of His creation fifty thousand year before He created heaven and earth. In addition, His throne is above the water. (Muslim)

Believing on qadar is a part of Iman, without it, person's belief is incomplete. This qadar concept means every good and bad moments, beneficial and harmful things that happens to human beings is all by the will and decree of Allah swt. That means a person should have to believe firmly on Allah swt in good and bad times, as this is his test in both cases.

The word qadar implies on the ability and power and who denies it denies the power of Allah. Ibn-e-Abbas r.a said: "who worship Allah and believe in qadar has perfect tawheed otherwise, he destroys it".

Prophet pbuh called those who do not believe on bad qadar referred to Allah as "Magians (zrostrians i.e. a religion founded by the Persian Prophet Zoroaster) as they believe in two deities, Ahura Mazda (God of light) and Ahriman (God of darkness). [Abu daud]

Prophet pbuh warned us not to have dispute in this account as previous nations got destroyed due to it. (Tirmazi) Once the Prophet pbuh entered into the mosque and saw that some of its Sahaba was arguing about something very vigorously. He asked him, what you are arguing about. They said we are discussing the matter of qadar. On hearing this, Prophet pbuh face got red due to anger and said, for that purpose I was sent with?

What is Quran?

Linguistic Meaning: The word "Quran," a verbal noun, is equivalent in meaning to "qira'ah," as both come from the verb "qara'a" which means "to read."

Literal Meaning: It's a last sacred book revealed by Allah swt on His beloved Prophet Muhammad (peace and blessings of Allah be upon him), through Jibreil a.s in the time span of approx. 23 years which starts from the Sura Al-Fatiha and ends at Sura Al-Naas consisting of 114 chapters, 30 paras, 7 manzil, 60 ahzab, 558 ruku, 6236 ayat.

- There were no movements and dots on the letters of Quran in the beginning. It is said that the first person who did that was Abu alaswad al-duwali. In the beginning there was dots introduces instead of zabr, zair and paish. But later on it was changed into present standard form as they made confusion with the dots of

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the letters. Also different signs has been introduced for indication to stop or continue.

- The original names of Quran are five, which mentioned in Quran, القرأن، الفرقان، الذكر، الكتاب، التنزيل. However, some scholar like Abu al-Muali mentioned 55 names of it in his book al-Burahan fi mushkilat-ul-Quran.
- This book is the wordings of Allah not the creation of Him.

Status and its importance

- This book is the most sacred book whose preservation's responsibility took by Allah Himself.
- This book is one of the outstanding miracle by Allah swt to His Prophet (pbuh).
- A person gets reward on every single word of Quran that he recites.
- Another specialty of Quran is that Allah swt has made this Quran easy to understand and easy to memorize, as no other sacred book has its reminders.
- No other book has the feature to recite like Quran, Quran is the only book that has this specialty that no one get bore while listening it even after thousand times.
- The way the Quran explains the historical events and other particulars, no Arab poet can reach its significance.
- Through Quran, we get the "Qurb of Allah".

Rights of Quran

- A Muslim cannot be a true Muslim unless he believes firmly on whatever describes in it… Allah says in Quran in Sura Nisa, verse 136: O you Muslims, believe on your Lord and His Prophet, and believe on this book, which revealed to the Prophet…
- Reciting the Holy Quran, as the Prophet (PBUH) said: "Read the Quran, as it will come on the Day of Judgment as intercession to its followers".
- Understanding the Quran.
- Application of rules and regulation what described in Quran.
- Getting purity before reading it.
- Spread the knowledge to the other people after seeking it.
- Listen to the Quran keenly and quietly and abstain from gossips as Allah swt mentioned in Quran: "whenever Quran is being recited, listen to it keenly, and

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stay quiet, so that may Allah showers His blessings upon you. **(**sura Al-A'raf verse no. 24)

Revelation:

The word revelation or وحي come from the root word إيحاء which means, "To indicate something immediately" is a secrete way to send messages to the Prophets by Allah swt, for the guidance of humankind. The total time span of revealing Quran is 22 years, 2 months and 22 days.

Do we need revelation? This question comprises in many minds. Yes, of course we need revelation, because we cannot know and understand the things, which are beyond our senses. A human can only capable of knowing things which are related to five senses like touching, seeing, feeling, hearing, tasting. The human brain can only sense with these five elements. So in order to know about the things which are beyond the human mind capability we need revelation, like to know about our creator, and all those things which are not seen as in the case of heaven and hell and may other things.

Quran starts revealing in the month of Ramazan as mentioned in Quran:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

Ramazan is the month in which the Quran was revealed. (Al-Baqarah, 185)

The Quran revealed in two stages:

The Quran was preserved by Allah swt in the "Loh-e-Mahfooz" since very long time.

- After that it has been revealed in two phases:

1. From the "Loh-e-Mahfooz" to the "bait-al-Ma'moor" or bait-ul-'izzah" which is situated on the first sky to earth, where the "ka'ba of angels is located.

حم وَالْكِتَابِ الْمُبِينِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ

Ha meem, By the enlightening scripture. We have revealed it on a blessed night.

(Al-Dukhan, 2,3)

2. From "bait-ul-ma'moor" to the heart of the Prophet (pbuh) in discreet form in approx. 23 years according to the time and situation.

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا

The Quran which We unfolded gradually, that you may recite to the people over time. And We revealed it in stages. (Al-Isra, 106)

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- This second type of revelation starts at time when Prophet (pbuh) became 40 years of age.
- This starts in the month of Ramazan.
- This revelation starts at the night of Qadar.

Sometimes Jibrail a.s came with a complete sura, sometimes with some verses and sometime a part of a single verse, e.g. the shortest revelation is (غَيْرُ أُولِي الضَّرَرِ), is a part of a verse of sura al-Nisa, v.95

- **First verse revealed**: First verses to be revealed is of sura Alaq (1-5).
- **Last verse revealed:**

(وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ) البقرة/ **281**

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبا) البقرة/ **278**

Meccan & Medinan Chapters/Suras:

Why we have to categorize into Meccan and Medinan verses?

Meccan verses are those verses, which were revealed before the migration to Medina took place, regardless of either they revealed in mecca or outside of mecca. These are 86 in numbers and there time span is 12 years, 5 months and 13 days.

Medinan verses are those, which revealed after the migration took place. These are 28 in numbers and there time span is 9 years, 9 month and 9 days.

Beside these, both each sura has its own characteristics, which are as under:

1. Every sura, which contains the word (كَلَّا), is Meccan and rest of them are Medinan.
2. Every sura that contain "sajda" in it is a Meccan sura and others are Medinan. (How to perform sajda and when to perform?)
3. Every sura that discusses the incidents of Adam a.s and Iblees except sura Bakara is Meccan.
4. Every sura that having issues of Jihad have been described in it is Medinan sura.
5. Meccan sura's are usually shorter in length, while Medinan sura's are longer.
6. In Meccan sura's normally problems of doctrine like believing in one God, and others have been described while in Medinan sura's the social and political state issues, hudud and obligations have been described.

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7. In Meccan sura's the address is to non-believers while in Medinan sura's the normal address to people of sacred books and hypocrites.

Different modes of revelation:

- **Revelation to the Heart**: In this type of revelation, Allah swt directly reveals something on the heart of His Prophets without any means. Either in the form of waking or in the form of sleeping like in dreams.

  Bell sounds (صلصلة الجرس): This type of wahi is the most crucial and toughest form of wahi to the Prophet (pbuh), as Ayesha r.a said that: "when the revelation came to the Prophet (pbuh), He start sweating even in the days of swear cold weather".

  Hazrat zaid bin sabit r.a said that: "once the Prophet (pbuh) knee was on my thigh and at the moment the revelation started, suddenly the weight of the Prophet increased so much that I can't bear the pain and start thinking of that my leg will break". On Hajat ul wada, the camel sat down due to the weight of the revelation.

  As Allah swt says in Quran: لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِنْ خَشْيَةِ اللَّه

  If We had caused the Quran revealed on mountains, You verily had seen it humbled (sura al-hashar, v. 21)

  Sometimes Prophet (pbuh) heard the sound of bee buzzing instead of bell sounds. Most of the scholars explained that the sound that was coming while receiving revelation is of the sound of that coming out of the wings of angel. Some interpreted differently but all are assumption based.

  The reason of sending the revelation in bell sounds is to protect from being heard by satins or jins. The arrangement was actually to encode and encrypt the message like Morse code so as to be received and understandable only to the concern person.

- **Revelation from behind the veil:** In this type Allah, again directly reveals something to His Prophets without any mean by direct conversation. In this type the Prophet heard a sound very different to the sounds of the human beings. Like in the case of Musa a.s when He talks directly to Allah swt on the mount of Tur.
  Revelation through dreams: In this type of revelation, what the Prophet (pbuh) sees in dream becomes true. The Prophet (pbuh) start getting this type of revelation in the beginning of his nabuwwa, like Ayesha r.a said that: the revelation starts on the Prophet in the form of dreams, whatever the Prophets (pbuh) sees dreams at night becomes true in the morning".

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- **Revelation through angels:** In this type, revelation is kept through the angels, which is in different forms, and this type of Wahi is the most lenient form of wahi, as mentioned Abu Awana r.a, that Prophet (pbuh) said: "this type is the most lenient form of wahi to me".

1. **The angel comes in its original form:** In this type the angel comes in the form of original shape, and that happened three times in the whole life of the Prophet (pbuh). Once when the Prophet (pbuh) itself desired to see him. Secondly, He saw him on the night of mi'raj. Thirdly, He saw him in the beginning time of his prophecy at the valley of "Ajyad" in Mecca.
2. **In the form of human:** In this form, the angel comes in the form of human, most of the times in the form of one of His companions named "Dihya Kalbi". Sometimes came in the form of an unknown person like in Hadith-e-Jibrail or in cave of Hira at first revelation.

Types of Revelation: 1. الوحي المتلو 2. الوحي غير المتلو

Hadith:

- **Linguistic meaning:** The term Hadith derives from the Arabic root word "ḥdth" meaning "to happen" or "to report.
- **Literal meaning:** Hadith in the view of "Muhaddithin" (scholars of Hadith): "Everything that refers to the Prophet (Peace and blessing of Allah be upon Him) in regard of His verdicts, actions, taqreer (agreement to the actions of His companions (Sahaba r.a), ethical character, appearance of His character, dreams, or in fact every single moment of His life concludes in the study of Hadith."

Types of Hadith:

Verdict of Prophet (PBUH): In this type of Hadith Prophet (PBUH) used to explain something verbally like explaining different aspects of religion to His companions on some occasions like addressing on Friday prayer or to command someone to do something, etc. e.g, Prophet PBUH said:

قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "كَلِمَتَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ، خَفِيفَتَانِ عَلَى اللِّسَانِ، ثَقِيلَتَانِ فِي المِيزَانِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ العَظِيمِ

"There are two word which are very dare to Allah swt, and which are very light in reading and are very heavy on the scales, these are: Subhanallahi wabihamdihi, subhanallahil 'azim".

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Actions performed by Prophet (PBUH): In this type, Prophet (PBUH) used to perform some actions in order to teach His companions different aspects of religion, e.g, he performed prayer (salah) in front of His companions and His companions copy His actions. Like prophet (PBUH) said:

صلوا كما رأيتموني أصلي.... (رواه البخاري ومسلم)

"Perform Prayer like I pray".

لتأخذوا عني مناسككم.... (رواه مسلم)

"Take from me the obligations of Haj."

Taqreer (agreement of Prophet): In this type of Hadith, all the actions, what companions of Prophet (PBUH) did, either in front of Prophet or in the absence of Him, which Prophet (PBUH) never did before and upon that He agreed upon their actions or kept silent, also conclude in Hadith. E.g. After the battle of Ahzab, Prophet (PBUH) send a group of His companions under the command of Abdullah bin Amr r.a to some tribe, and advised them to perform Asar prayer after when you reached there. While this troop were on their way, Asar time came. Therefore, half of the companions of the troop were in the view that we should perform asar prayer now because the intension of Prophet was only that to go faster and if the asar prayer time comes while on the way we can perform. The rest of the half of the companions were in the view that we cannot perform as this is the order of the Prophet (PBUH). So half of the troop performed Asar prayer there and rest of the troop members performed after they reached their destination as qaza. When these members came back to Prophet (PBUH) and explained all the situation and views of the companions, The Prophet (PBUH) agreed by saying, that all of you are on the right side**.**

Ethical character: In this type of Hadith the ethical character of the Prophet (PBUH) comes which explains how His behavior was while dealing with other people. E.g., Ayesha r.a said:

لم يكن رسول الله صلى الله عليه وسلم فاحشا ولا متفحشا، ولا صخابا بالأسواق ولا يجزئ بالسيئة السيئة ولكن يعفوا ويصفح... (رواه الترمذي)

"*That the Prophet (PBUH) was not egregious and didn't like it, he didn't shout in the markets, and didn't respond of bad with bad but forgives the mistakes of others."*

Character appearance: In this type includes the appearance of Prophet (PBUH) and His habits. E.g., Ansa r.a said:

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- Prophet (pbuh) has appointed many of His companions which were 40 in numbers later called as revelation writers on the duty of writing the revelation, as what Zaid bin Sabit r.a described that:
  "I used to write the revelation for the Prophet (pbuh) and whenever it comes He (pbuh) start sweating, when this condition gets over I come to him with the parchment of shoulder blade of an animal or something else in order to write the revelation. After that He (pbuh) told me to read, if it needs any correction He (pbuh) made correction in it and then I declare that to the people".
- So in His rein all Quran has been preserved completely in the form of different parchment i.e. fine leather, shoulder blades, palm leaves and palm stumps, wooden board and stone slabs, but not in the form of a book. Moreover, people used to take copies of these parchments and read them in their prayers.
- Number of verses in every surah and their sequence order were arranged by the Prophet pbuh.
- Himyari script was used to write the Quran without dots and diacritical marks.
- Personal copies has been made by Sahaba himself like Abu Bakr, Usman, Ali, Abdullah bin Mas'ood, Ubai bin kaab, Zaid bin thabit and many others (r.a) after the endorsement by the Prophet pbuh and also was memorized by thousands of them as it is compulsory for prayers and also they heard it from Prophet pbuh.

2. Preservation in the rein of Abu Bakar r.a:

As we discussed earlier that the Quran was preserved in the form of different parchments and not every companion has all of it. Some had some suras copied and some had some verses.

- So first thing, that Abu Bakar r.a did after the Prophet (pbuh) died is to gather all the parchments of Quran in one place.
- After the "battle of yamamah" which Muslims fought against "musailama kazzab", Umar r.a gave advice to Abu Bakar r.a to gather the Quran in the form of a book. Therefore, He ordered Zaid bin Sabit r.a to do so.
- Zaid bin Sabit r.a started collecting it with the condition of providing written proof and two witnesses on every single verse. After that he made a copy of Quran in the form of book.
- This copy is called as "um" (أُمّ), This copy has some kind of characteristics which are:
  1. In this copy the verses were aligned as what Prophet (pbuh) described but the Suras were not in that order.
  2. Every Sura were written separate.
  3. In this copy all of the seven dialects have been gathered.
  4. This copy was written in the transcript of "khatt-e-hairi".

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5. The only purpose of writing this copy is to make an authentic copy so that everyone can refer to it without any doubts.

3. Preservation of Quran in the rein of Usman r.a:

In the time of Usman r.a, the Islamic state spread beyond the Arab boundaries to the roman and Persia empires and to the African and Asian continents. Moreover, many new reverted Muslims entered into the circle of Islam. And every community they affiliate with, learn there rules and regulations of how to read Quran, e.g., the people of Iraq used to read the Quran on the principles of "Abdullah bin Mas'ood", the people of Syria used to read on the principles of "Ubai' bin Ka'b". This thing described by Huzaifa r.a when he was on the battle of Armenia and Azerbaijan, when he came back to Medina he said to Usman r.a:

"**Before this nation went into the clashes about Quran like Jews and Christians, do something as I saw people declaring others as "kafir" on the basis of difference in the reading of Quran".**

In addition, It happened between Umar (r.a) and Hisham (r.a) that Hisham r.a recited Quran in a wording which Umar (r.a) didn't know. He (r.a) drag him to the Prophet (pbuh) by declaring that: O Prophet of Allah, he changed the words of the Quran. Then the Prophet (pbuh) asked Hisham to recite. After listning to him, He (pbuh) said: that is how it revealed. Then Prophet (pbuh) asked Umar (r.a) to recite and Prophet (pbuh) declared the same thing what He said to Hisham.

So He made a team of four members including: Zaid bin Sabit r.a, Abdullah bin Zubair r.a, Saeed bin al-'Aas, Abdul Rahman bin Harris r.a, and ordered them to prepare the Mushaf. The characteristics of this preparation are as follows:

1) All Quran has been written in the kufi script.
2) All suras were properly managed and organized in this Mushaf.
3) This Mushaf was written in a universal way transcript called Qureshi transcript that didn't contain dots of letters and their respected signs but latter on dots were added in the rein of Ali r.a.
4) Till now only one authentic copy has been originated, in this session they made several copies of it and according to abu sajistani seven master copies has been made and send it to different states like Mecca, Syria, Yemen, Bahrain, Basra, Kufa, Medina, etc.
5) At last Usman r.a passed an ordinance that all of the scripts which Sahaba r.a copied for themselves which had different dialect rather than what Usman r.a suggested, should be burned.

Seven dialects of Quran:

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The Prophet (pbuh) said: “that this Quran has revealed on the seven wordings, thus read it with whatever you find easy”.

He also said: “that Jibrail a.s came to me and said that Allah has ordered your nation to read the Quran on one word. Prophet (pbuh) said that: I asked forgiveness of Allah, my nation is weak and cannot bear to read at one word. Then Jibrail a.s came again and said Allah has ordered to read it at two words, He (pbuh) said the same thing…… Then at fourth time He came to Prophet (pbuh) and said that Allah has ordered to read it in seven wordings.”

There is a lot of difference in the opinion of scholars to 35 different opinions. The most predominant opinion which most of the scholars accepted is:

The actual meaning of revealing Quran on seven wordings was of seven different dialects of Arab tribes of that time, i.e. a different word that had synonymic meanings. E.g. the word “تعال” also be called as أدن، أقبل، هلم. All of the words have the same meanings i.e. to come. The tribes whose languages that has been nominated, were: Qureish, Huzail, Thaqif, Hawazin, Qanana, Tamim and Yaman.

However, all these differences of Qirat have been ended after Usman (r.a) had gathered the Quran into one dialect, which is the dialect of Qureshi. In addition, the only reason for allowing this reading of Quran on seven wording is to facilitate the reading and easiness for the illiterate people. As in one of the hadith the Prophet pbuh said that I have been sent to the nation of uneducated people having old people… (Uloom-ul-Quran).

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